

CHRISTIAN SECRETARY.

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HARTFORD, FRIDAY, JUNE 7, 1850.

STATE CONVENTION.

1st. Persons coming by Bridgeport and the H. R. Road, will find stages at Hawleyville, seven miles from Danbury, with seats for forty persons, both on Monday evening and Tuesday noon, preceding the meeting.

2d. Delegates arriving, on either day, will find members of the Committee of arrangements at the lecture room, to receive, and assign them places.

3d. On Wednesday evening, it has been arranged to have the **FAREWELL EXERCISES** connected with the departure for the East, of the Rev. Mr. Vinton, and the Karen disciples. Particulars touching this meeting, will be announced at an early hour of the session as shall be practicable.

A. PERKINS,

Pastor of the Danbury Village Church.

Arrangements have been made with the President and Directors of the Hartford and Willimantic, and Hartford and New Haven Railroads, to convey delegates to the Convention over their roads at half fare. We have not yet learned whether the managers of the New York and New Haven road have consented to reduce their fare from New Haven to Bridgeport, but we presume it will be done. A ticket purchased at Willimantic and another at Hartford will be good going and returning. We are not aware of any arrangements having been made with the Housatonic road.

It will be necessary for delegates in the eastern part of the State to come as far as Hartford on Monday in order to take the eight and a quarter o'clock train on Tuesday morning which reaches Bridgeport in season for the 10 o'clock and forty minutes train for Danbury.

New Bible Society.

We learn, by an advertisement in one of the New York daily papers, that the movers of the late project of issuing an amended version of the English Scriptures, have taken incipient steps for the organization of an Association whose avowed object it shall be to translate the Sacred Scriptures "faithfully and accurately into every living language." A public meeting is to be held in the Mulberry St. Baptist Tabernacle on Monday next, for the purpose of effecting the organization, by adopting a Constitution, electing a board of officers, &c.

We must say that we regret this movement, but we have no right to complain of the respected brethren who are leading off in this direction.—

There is an openness about this transaction, which must prevent any misapprehension, and whenever goes into the new Society will go with his eyes open, and understanding exactly what it proposes to do. All who choose to do so, have an undoubted right to connect themselves with such an Association.

Our brethren have also an unquestionable right to procure and publish an amended version of the Sacred Scriptures; and we assure them that if they shall, in the end, prove so fortunate as to bring out a version of the English Bible which shall prove to be superior to the version now in use, no one will rejoice in such a consummation more heartily than we shall. We sincerely hope that no impediment will be thrown in their way by those who have effectually opposed their scheme in connection with the Am. & For. Bible Society, as we conceive they were in duty bound to do; but that the undertaking on which they have so confidently entered, will be allowed to succeed or fail, according to their competency or incompetency for their chosen task. It may be that this new Association is to be brought forth a version of the hand of God in this movement, and that by this we have no right to complain of the respected brethren who are leading off in this direction.—

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The Report shows that forty-eight brethren and their wives, and nine females, are engaged in the special department of education; 120 natives in different lands, qualified by the grace of God, aid in these evangelical labors; and about 180 other Christian brethren gratuitously devote more or less of their time to the same great work. The progress of the work of translation is thus briefly stated:

In Hindi, for the use of the population in the regions between Mysore and Benares, 4,500 copies of the Gospels and Acts have been printed. In Hindostan, for the use of Muhammadans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. Lewis, and in Sacrit, under brother Wenger's care, 7,500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament, in Bengali and in Sacrit, by Mr. Wenger.

The total number of copies printed during the past year is 74,500; the number distributed upward of 50,000.

There are under the pastoral care of the brethren, and of the native converts chosen to the parsonate, one hundred and eight Christian churches—of spiritual life in the midst of deserts and death. There are at present in following the East Indies, 3,000, making in all nearly 5,000 professed disciples of Christ, and about 350 working administrators of the church, exclusive of Jamaica. The clear increase during the year has been 188.

The Report anticipates great advantages from the removal of a hindrance raised by the government of India, which in point of fact imposed severe penalties upon the natives for a charge of faith. A declaration was issued, which forms the "Magna Charta of India on liberty of conscience."

The debt of upward of £6,000 with which the Society commenced the year, has not been increased; but, in order to keep the expenditure within the income, large reductions have been made. The total receipts for the year are under £20,000. The expenditure had been less than in the preceding year by £4,000.

Rev. W. Walters moved a resolution recognizing the dependence of missionary institutions on the blessing of God, and spoke in the spirit of the resolution. Rev. W. Farebrother, late missionary to China, and the representative of the London Missionary Society, delivered a speech full of interest, and containing discriminating notices of China in its uniform and anomalous aspects.

In that country they met with a people in some respects highly civilized, in others deeply barbarous—a people clad in beautiful vestments, but offensive in their habits; sometimes ridiculous, polite, and at others offensive and insulting—a people spread over so vast a tract of country, yet governed by a patriarchal form of Government—a people who, though living in monstrous cities, and possessing all the inherent failings of humanity, passed from age to age, and generation to generation, without any popular tumult—all bowing down with the most implicit obedience to the commands of their great father the Emperor. They found the people in some places highly civilized, but in others most barbarous; and while they were the manufacturers of fabrics which we cannot imitate—while they possessed educational and high powers of adaptation, yet they were found bowing down to the most silly superstitions and ridiculous practices, and profoundly ignorant of everything beyond the boundary of their own empire.

The reverting inhumanity in some provinces, and the benevolent institutions which existed in others, were described and contrasted:

In some parts of the south of that vast country, he had seen the bodies of infants floating in the rivers, and had heard the horrid practice of infanticide defended, while further north there were no traces of such a crime; but on the contrary, he had found there founding hospitals, where a number of orphan children were clothed, fed, and educated by the voluntary contributions of the people.

In some parts he had seen the poor he down to die, unnoticed and uncared for; in others, splendid buildings, where provisions were served out to them, and their other wants attended to. But so numerous were these anomalies, that it was diffi-

cult to present an intelligible view of the Chinese people. They were accustomed to think and speak of China as if it were one comparatively small country like England or France, whereas, in truth, it was composed of some sixteen or seventeen different nations, all living under one patriarchal form of government."

Hospitals, which were sometimes spoken of as a peculiar characteristic of Christianity, had existed in China for many centuries. The origin of these institutions had by some been referred to the Jesuit missionaries. M. Farebrother was disposed to refer them to the remotest antiquity. The native writers traced them back to a period of 1137 years before Christ; for his own part, he thought they might date from the patriarchal ages, and that though heathenism had extinguished all vestiges of them in other countries, it had failed to crush out their existence from China. Mr. F. expressed the opinion that no *Gentile nation* had retained so long and in such purity the knowledge of the true God as the Chinese, idolatry not having prevailed among them till two centuries before the Christian era.

The meeting was also addressed by Rev. J. J. Brown, Rev. Baptist W. Noel, and others.

SYSTEM.

London Baptist Missionary Society.

The anniversary of this time honored Society was held in Exeter Hall, London, April 25; it being the oldest of modern missionary associations it took the precedence in point of time in holding its annual meeting. The other benevolent Societies held their anniversaries in May.

We are indebted to the remarkably fair and candid correspondent of the New York *Independent* for the following information in regard to this Society:

Mr. Alderman Callender, of Manchester, presided, and Rev. Dr. Hobey offered prayer. The chairman adverted to the many motives which called for redoubled efforts at the present time; their organization was complete, the work of conversion was going on among the heathen, God was working for them and us, and what was wanted was increased funds, and that the Church should increase its exertions. The chairman made a statement, showing that even where there were funds, were wanting. One of these facts is new; the other confirms a statement made some months since in *The Independent*:

"He had lately met with that excellent man, Mr. Anderson, of the Scotch Free Church, who, with two of his brethren, had been successfully laboring at Madras; but who had returned home on account of the state of his health, and that gentleman had stated to him and others, that during a residence of several months in Scotland, he had been looking through all their churches to see if he could find any young man qualified for the purpose of recruiting the missionary stations in India; and though he had preached and talked to them, our business matters were very easily dispatched, consuming only a moiety of our time. It seemed evidently impressed upon the hearts of the ministers and messengers of the churches that they had come to worship God, renew their spiritual strength, and have their souls refreshed. Nor in this were they disappointed, for such was the character of the meeting that all seemed

"Loth to leave the place."

The preaching was plain and practical, and the prayer meeting on Thursday morning in which our lay brethren freely participated, was deeply interesting. The Spirit of the Lord was with us. The presence of Br. Vinton and wife, who met us probably for the last time, added not a little to the deep interest of the meeting. Br. Vinton addressed the Association on the afternoon of Wednesday, day upon the subject of Missions, expressing the joy he felt in bidding adieu to kindred and friends and native land, to return to the Karen jungles, his loved field of labor and toil, and wear out the remnant of life, pointing the perishing heathen to Him who "takest away the sin of the world." He urged upon his brethren the exhortation of the apostle, "Pray for us," feeling an assurance that if their hearts were in the work, their hands would not be slow to labor.

At the close of the session, sister Vinton gave a short address to the congregation, which was listened to with tearful interest. Grateful to God for renewed health and strength, she could cheerfully and joyfully consecrate herself anew to the labor and tools of a missionary life, and spend and be spent in winning souls to Jesus. An appeal was made in behalf of the "Chapel," and \$125,000 raised on the spot. A number of ladies took seats in it at \$10.00 apiece. The means were secured to erect a suitable pulpit, each of the ministering brethren present securing a share. After the collection the following resolution was unanimously adopted:

"Resolved, That we record with devout gratitude the goodness of God in the preservation of our beloved brother and sister Vinton, especially in the partial restoration of sister Vinton's health: their presence and voices have probably for the last time cheered and gladdened our hearts. About to return to the chosen field of their toils in Burma, we feel happy in expressing the affectionate remembrance with which they will be regarded by us; and that it is our fervent prayer and cherished hope, that they may long be spared to labor for God and souls in that dark and benighted land."

The congregation then fell upon their knees before God, while our beloved brother and sister were commended to the God of Missions, and a spirit of entire consecration upon the natives for a charge of faith.

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Difficulty with Cuba.

graphic despatches from Washington report matters as wearing a serious aspect before our Government and Spain. They say that have been despatched to demand the restoration of the prisoners in Cuba, consisting of 105 captured in Womma's Island by the steamer. It is supposed that two vessels are still with reinforcements for Lopez; and should capture these vessels, our squadron is to demand them of the Spanish command—and if refused to seize them by force—sue.

OREGON CITY COLLEGE.—The Commercial Advertiser from the Oregon Spectator, that a meeting was held in Oregon City on the 2d of May, at which it was resolved to establish a Seminary of learning, under the name of the Oregon City College, with a view of attaching in due time a theological department. The meeting of the institution was to commence under the superintendence of Rev. Ezra Fisher, at the meeting house, on the 18th of the same

establishment of such an institution was implied in Mr. Fisher's original instructions missionary of the American Home Missionary. He has steadily aimed at its accomplishment, and we are glad to see that the project is to succeed.—V. Y. Recorder.

MEETING AT BUFFALO.—Buffalo is to be a centre for the holding of great meetings, the West and the East meet. At the Anniversary of the Missionary Union, held in that city, it is estimated that no fewer than a thousand persons were in attendance from abroad. Members of the Union, there were present 322, United States were represented as follows: 91; New Hampshire, 6; Vermont, 6; Massachusetts, 67; Connecticut, 8; Rhode Island, 6; New York, 162; New Jersey, 16; Delaware, 1; Pennsylvania, 16; Ohio, 32; Michigan, 14; Indiana, 10; Wisconsin, 2; Canada West, 1; turned Missionaries, 4. Total 382. Of these, 27 were ministers, and 105 laymen—men and Reflectors.

H. D. Doolittle, having become pastor of a Baptist church in South Williamstown, Mass., has correspondents to address him at that

J. E. Hopkins has accepted a call from the port, L. L. Baptist church, to become their

Baptist church was organized at Hydeville, in the 2d of May. The church numbers 100 members, and a number of individuals ready to unite with them.

George W. Harvey, a graduate of Columbia, and an alumnus of the Union Theological Seminary, of New York, was ordained to the ministry, at the Amity street church, 11th—Sermon by the Rev. Dr. Williams.

J. D. Green was ordained to the work of the ministry at Half Moon village, Saratoga, N. Y. on the 7th of May. Sermon by Rev. Warren, of Troy.

Charles C. Berry was ordained as pastor of a Baptist church in Ticonderoga, Essex Co., N. Y. 22d.

Hiram C. Estes was ordained to the work of the gospel ministry at East Auburn, Me., May

Edodore Dwight, late editor of the New Presbyterian, has become associate editor of Christian Times.

NOTICE.—An official statement will be published, showing that the domestications of the Americas and Foreign Bible Society not a loss, but a self-sustaining, opera-

J. R. STONE, General Agent.

May, 27, 1850.

THE BAPTIST CHURCH.—The repairs and improvements of the First Baptist church are about ended, and the building has now become inerior one of the public ornaments of the city. The pulpit has been transferred to the south end church, is of white Italian marble, finely cut, and beautifully polished. That work was by Messrs. Botsford & Phillips. The walls fresco, and the octagonal recess in the rear pulpit is a most effective piece of work—columns on each side are in imitation of the inered marble, like those of the House of Representatives in Washington. In short, everything the interior is in the modern style and exceedingly beautiful. The organ is in process of completion. It is from the celebrated factory of Hook & Boston, the builders of the organ at St. George's church in this city.—New Haven Pall.

In the notice preceding Mr. Colver's speech first page of this paper, instead of India, Indian missions.

Very important movement has taken place in the, which affects the Roman Catholic church. Abe Herandus has called a convocation of clergy, to take into consideration how the may be "restored to its primitive simplici- and cured of its abuses." The Archbishop has given the clergy to attend.

NOTICE OF JOHN N. MAFFIT.—A telegraphic dated Mobile, May 25, says: "The Rev. N. Maffit, well known in New York and vicinity, died here suddenly to-day. The cause of death is unknown."

POPULATION OF BOSTON.—The census of Boston nearly completed, under the authority of the, and it is thought the population will not exceed 40,000 which is a less number than was gen-

supposed.

Steamer St. Louis collapsed two flues on the, while lying at the quarantine, three miles from the city of St. Louis. About thirty lives lost by the accident, and about forty were saved, some of them very badly.

S. SENATE.—Two unsuccessful ballottings taken on Wednesday by the House of Repres- sives. First ballot Baldwin had 95; Toucey, 15; Cleveland, 10; Ingham, 1; Calhoun, 1. Second, Baldwin, 95; Toucey, 16. Election postponed to Wednesday.

New Publications.

MONTAIGNE; the Endless Study, and other Miscellanies, by Alexander Vinet. Translated, with an Introduction and Notes, by R. Turnbull, New York: M. W. Dodd, 1850.

Those who had the pleasure of perusing the volume of Vinet's writings published by Mr. Turnbull, a few years since under the title of "Vital Christianity," will be gratified to meet this enlarged and improved edition of that excellent work. It is almost superfluous for us to say that Vinet was one of the ablest and most accomplished of the modern school of French-Swiss Theologians. His profoundly philosophical spirit, combined with his brilliant rhetoric, have given him great influence with men of taste and cultivation, while his evangelical views, and fervid piety, have conspired to endear him to the lovers of vital religion, both in Europe and America. He may be said to unite the best peculiarities of the German and French schools of Theology, while he avoids, for the most part, the errors and faults of both. There is, indeed, now and then, a sentence which savors strongly, at first glance, of mysticism; but as we pass along, some happily turned expression, or some transparent, beautifully wrought illustration, presents the thought with an intensive distinctness which effectively redeems the author from such an imputation. On the whole, we think these pages present as fine an instance of the union of Reason and Faith in the prosecution of religious inquiries, as we have ever met.

We must embrace this opportunity to express our obligation to the Translator for this fresh contribution to our Christian literature. We need scarcely say that his work has been well performed. He has enhanced the value of a faithful and highly finished translation, by his Introduction, and by discriminating and somewhat extended notices of Montaigne and Jourdain, besides numerous notes, illustrative and explanatory, on the text of his author, which, so far as we are able to judge, are judicious and valuable.

For sale by Brockett, Fuller & Co.

A MODERN HISTORY, from the time of Luther to the Fall of Napoleon, for the use of Schools and Colleges. By John Lord, A. M., Lecturer on History. Thomas Cowperthwait & Co., Phila.

We have been gratified with our examination of the book whose title we have given above. It seems to have been the aim of the author to seize on the more prominent events—what the Germans would call the "seed events"—of modern History, and to consider them in their relations to each other and the changes which have taken place in the social condition of the Christian world. Though the work can lay no claim to a profound philosophy, it does, we think, give a very fair idea of the true philosophy of History. It is evident that the author has a theory of history, but it is allowed to develop itself in a way to obstruct, as little as possible, the flow of his narrative. And the best recommendation which can be given to the book is, that it recognizes a God in history, and assigns Him His proper agency in the government of this world. It is a truthful, and what is equally important, a safe guide to the young reader of History, and we should be happy to see it in our schools and Seminaries, and in the homes of our people.

Reported by Rev. Dr. Bacon.

Resolution appointing S. Huntington Judge of the Hartford County Court; adopted.

Resolution appointing Thomas Cowles, Sanford Grant and—Atwood commissioners of Hartford county; adopted.

Resolution appointing the following judges of probate for Hartford county: district of Hartford, Henry Perkins; Berlin, H. W. Flagg; New Haven, E. Williams; Avon, Frederic Ripley; Burlington, David Bennett; Canist, Luther Higley; East Windsor, Ebenezer Pinney; Enfield, Abiah Johnson; Farmington, Thomas Cowles; Granby, Andrew B. Holcomb; Marlborough, Asa Day; Suffield, Seth Loomis; Southington, Mansfield Merriman; Simsbury, David Humphrey.

Several reports and resolutions refused. Order of the day—constitutional amendments—taken up and discussed, and made the order of the day for Friday next.

Report of same committee on a bill for an act authorizing the sale of lands by guardians under an order from the Court of Probate; report accepted and bill passed.

Memorial of M. A. Osborne, et al for abolition of capital punishment, came from the Senate, referred to select committee on the subject; reference concurred in.

Report of the committee on claims with resolution to draft a bill to the Treasurer for \$25, for the expense incurred by David E. Hunt in contesting the right of J. L. Scovill to a seat in the House in 1849; report accepted and resolution.

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Report of the same committee on the claim of Wm. T. Jones, for remuneration of expenses incurred in contesting the right of E. P. Buel, to a seat in the House in 1846—with the opinion that if the person to be entitled to the money, it should be \$25. Also a resolution from the Senate authorizing a draft in his favor for \$100.

After a very long debate the report was accepted and the resolution after having been verbally amended on motion of Mr. Hooker was adopted.

Adjourned to 9 o'clock to-morrow.

For sale by E. Hunt.

JOHN FRINK; or the Third Commandment, By Emily C. Judson, author of "Effe Maurice," &c. Am. Bap. Pub. Society. Philadelphia: 1850.

This is a kind of sequel to the fine story of "Effe Maurice," by the same author. It is an entertaining and instructive narrative, and well adapted to the condition of the class for which it was written. We commend it to our young readers.

Julah Harrington, of Worcester, Mass., who was under bonds on an accusation of firing bomb shells at two different dwellings, has forfeited his bonds, and gone off, having raised money enough to pay them. It is supposed that if he is not tried as principal, no one can be as necessary.

Under the ruins of a house that had been burnt in New Haven, there has been found a gold ring with the inscription "L. T. Obit. Dub. ye 10 1731, ag. 66." The owner of the ring has been ascertained by some of the New Haven antiquaries to be a youth who should be \$85. Also a resolution from the Senate authorizing a draft in his favor for \$100.

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THE GEOGRAPHICAL SOCIETY OF LONDON have voted the annual gold medal for the most important geographical discovery during the year, to Col. Fre-

mont, of the Royal Engineers, for his services in the

expedition of 1848.

Under the ruins of a house that had been burnt in New Haven, there has been found a gold ring with the inscription "L. T. Obit. Dub. ye 10 1731, ag. 66." The owner of the ring has been ascertained by some of the New Haven antiquaries to be a youth who should be \$85. Also a resolution from the Senate authorizing a draft in his favor for \$100.

After a very long debate the report was accepted and the resolution after having been verbally amended on motion of Mr. Hooker was adopted.

Adjourned to 9 o'clock to-morrow.

For sale by E. Hunt.

THE BAPTIST CONVENTION.—The annual meeting of the Connecticut Baptist Convention will be held with the Second Baptist Church in Danbury, commencing on Tuesday, the 11th day of June, 1850, at 2 o'clock, P. M. The Convention will be preached on Tuesday evening at 8 o'clock, and on Wednesday morning at 10 o'clock, and on Thursday evening at 8 o'clock.

Rev. Alvin Bennett, of Suffield, will be the

preacher on Tuesday evening.

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CHRISTIAN SECRETARY.

Poetry.

WORDS FOR MUSIC.

BY REV. DR. BETHUNE.

I love to sing when I am glad,
" Song is the echo of my gladness;
I love to sing when I am sad,
Till song makes sweet my very sadness;
" It's pleasant time,
When voices chime
To some sweet rhyme in concert only;
And song to me
Is company,—
Good company, when I am lonely.

Where'er I greet the morning light,
My song goes forth in thankful numbers,
And 'mid the shadows of the night,
I sing me to my welcome slumbers.

My heart is stirred

By each glad bird

Whose notes are heard in summer's bowers;

And song gives birth

To friendly mirth

Around the hearth, in wintry hours.

Man first learned song in Paradise,
From the bright angels o'er him singing;
And in our home above the skies,
Glad anthems are forever ringing.

God lends his ear

Well pleased to hear

The songs that cheer his people's sorrow;

Till day shall break

And we shall wake

Where love will make unfading morrow.

Then let me sing while yet I may,
Like him God loved, the sweet tongued
Psalmist,

Who found in harp, and holy lay,

The charm that keeps the spirit calmest:

For sadly here

I need the cheer,

While sin fear with promise blendeth;

O, how I long

To join the throng,

Who sing the song that never endeth!

Religious and Moral.

Revelation and True Philosophy Harmonized.

We do not believe that the Christian religion depends for its evidence on the suffrage of any one philosopher; or on the bright constellation of names which have expressed their profound regard for the truths of revelation. Still a Christian cannot but look with deep interest on the fact that such men as Bacon, and Boyle, and Newton, bowed their mighty intellects to the authority of revelation; came and brought all the rich and varied treasures of their profound investigation, and laid them at the foot of the cross; and spent their lives increasingly impressed with the belief that the God of nature is also the God of the Bible. While we do not claim that on their authority the Scriptures should be accredited as the word of God, we do claim that they should be allowed to rebuke the flippancy of youthful and unfeudal infidelity; that they should be permitted to summon men to inquire, before they pronounce; we claim that their authority is sufficient to call on the youthful skeptic to pause, and to suspect that possibly he may be wrong. When mighty minds like those have left their recorded assent to the truths of the Christian scheme, it is not too much to ask of minds of far less power to sit down and inquire, at least, whether Christianity may not have come from God. When Newton, after having surveyed world on world and measured the heavens and placed himself for profound inquiry at the head of mankind, sat down in the full maturity of his days, and passed the vigor of his life, and the serene evening of his honored age in contemplation of the New Testament; when Bacon, after having rescued science from the accumulated darkness and rubbish of two thousand years; after having given lessons to all mankind about the just mode of investigating nature; and after having traversed the circle of the sciences, and gained all that past generations had to teach, and having carried forward the inquiry far into nature, bowed at every step to the authority of the Bible; when Hale, learned in the law, not only believed Christianity to be true, but adorned the Christian profession by a most humble life; when Boorhwa, perfectly acquainted with the human frame; and skilled in the healing art, sat with the simplicity of a child at the feet of Jesus Christ; when Locke gave the testimony of his powerful mind to the truth of the Christian religion; when Davy, first of chemists, came on this subject to the same results as the analyzer of light, the inventor of fluxions, and the demonstrator of the theory of gravitation; as the author of the Novum Organum; and the writer of the treatise on the Human Understanding; when each science has thus contributed its founder, its ornament, and its head, as a witness to the truth of the Christian religion; it is not too much to conclude it may be something different from priesthood and imposture. When we turn from these lights of men—these broad stars that spread their beams over all the firmament of science, and seek none of the wandering and dim luminaries of infidelity—when we make a sober estimate of what the high priests of unbelief have done for the advancement of science, and the welfare of man, we are struck with the prodigious advance we have made into chilly and tenebrous regions. We have passed amid spirits of another order. We wander in climes as remote almost from science, as from Christianity. We should know where we are as readily by their superficial, but pompous pretensions; by dark, but most confident scientific claims; by erroneous, wandering, but most flippant demands in science, as we do by their infurated and bitter raging against the claims of the Christian religion. Who are these men? Volney, Diderot, D'Alembert, Voltaire, Paine, Herbert

—the best and greatest of them—Shaftesbury, Tindal, Morgan, Bolingbroke, Gibbon, Hume. What have they ever done for science?—What advances have they ever made? So far as we know, not one of them has any pretensions to what gives immortality to the names of Boyle, Locke, Newton, Bacon, Hale. What valuable fact have they ever presented in science? What new principle have they originated, or illustrated? What department of science have they adorned? Not a man of them has ever trod the regions that constituted the glory of England, and of the world—the regions of profound science; of deep and penetrating investigation of the works of nature.

In spite of such men, science would still have slumbered in the regions of eternal night, and infidelity, but for Christian men might have swayed a sceptre as she desired, over regions of profound and boundless shades of ignorance and crime. We are accustomed to care little for names and authorities in religion. We believe that religion, natural and revealed, accords with the constitution and course of nature. We believe that it is sustained by a force and compass of argument that can be adduced for the truth of no science. On the ground of the independent and impregnable proof of revealed religion, we are Christians. But there are men who pride themselves on names. There are those whose only reason for an opinion is, that it was held by some illustrious man. None are really so much under the influence of this feeling as the infidel. That Hume was a sceptic, that Gibbon was capable of a sneer; that Paine was a scoffer; that Volney was an atheist, is to them strong as proof of holy writ. Hence they feel that to doubt, is the most exalted state of man; that there is argument enough for mortals in a sneer and a jibe; that scoffing becomes a human being; and that to come to the conclusion that he dies like kindred worms, in the supremacy of felicity, and the perfection of reason. When such have been the apostles and high priests of unbelief—such the hosts which they have mustered, we feel that apart from all argument in the case, we would rather accord with the sentiments of the great luminaries of mankind in science; and that it is not unworthy of reason and elevated thought to suppose that true religion may be found where we have found every other valuable blessing for mankind; and that the system, attended everywhere with science, refinement and art, and that has shed light on the intellect, and honor on the names of Locke, and Boyle, and Bacon, is the system with which God intended to bless men.—Rev. A. Barnes.

Scenes of the Civil War in Hungary.

This is the title of a volume recently published in England. It is a translation of a work written by an Austrian officer who seems to have had rather a roving than a regular commission for a German newspaper. The descriptions are racy, and much light is shed upon what the Austrians suffered and inflicted through the suicidal war carried on during Hungarian independence; but very little, or rather none at all, upon the great question at issue, or the actual plans and designs of the leaders on either side. The testimonies to the bravery of the Hungarians are numerous throughout the volume, and not infrequently is the chivalrous character of their undertaking acknowledged. A romantic passage is introduced which we may extract. The party under the writer's command takes up its quarters in a castle:

"At the tramp of the horses, and the clank of swords, the porch-door opened, and an old man, a kind of steward, followed by servants with great lanterns, came towards us, asking who we were, and what was our errand. I replied that I was an officer of the Emperor and King, belonging to the army of the Ban; and requested, in the first place, to be conducted to the master of the mansion. The man obeyed, though with some reluctance, and led me into a spacious hall, which, by the dim light of a lamp, appeared to be a sort of ancestral hall. Large pictures were hung upon the walls, and between them swords, muskets, old armor, and arms of all kinds.

"Here the Castellan bade me wait, while he went to announce me; and I awaited myself of this moment to take off my cloak, to set my hair to rights a little, to fasten my man close about me, to tie my sash properly in short, to make myself as smart as I could.—The old man presently came back, conducted me along a corridor, and then opened the folding doors of an apartment, whence issued the brilliant light of tapers.

"Somewhat dizzied, I entered the apartment, which was most elegantly fitted up, where a tall, handsome lady received me with a polite but proud obeisance. I was just going to introduce myself and to apologize for my unbidden visit, when she extended her hand to me with loud exclamations of joy, 'Ah, Baron W.'

"I now recognized her. It was the Countess St—, the Milan beauty, the wife of my old comrade, St—, who once saved my life in Bologna, and who, after his marriage with the fair Marchesa B—, had obtained leave to reign, and retired to his lordship in Hungary; and I now found myself, without having suspected it, in his mansion.

"Being called by his wife, he made his appearance immediately, and cordial was our embrace. He was still, as he ever had been, Magyar with body and soul; and told me frankly that he should long since have gone to Kosuth, had he not been restrained by the odious idea of being obliged to fight against his former comrades; but thus to meet him again I was not at all prepared.

"Kneeling by the side of my pale friend,

whose noble countenance bore the evident im-

press of speedy death, I grasped his cold hand,

and asked in what way I could be serviceable to him. 'Thank you for coming,' he replied,

"I advised that we should not talk of political matters, but rather think of old times; and his wife approved the suggestion. By and by came his sister, the young Countess Helene, the most beautiful Hungarian female I had ever seen; and that is saying a great deal.

"St—gave me his word and honor that we were perfectly safe from any surprise by the enemy, and my men were abundantly supplied with wine and meat; and, while they made themselves comfortable outside, I found myself in Paradise, between two beautiful and amiable females, opposite to a friend whom I had not seen for a long time, and before a glass of exquisite toky. All weariness vanished; and we joked and laughed half the night, forgetting the war, and Kosuth and national hatred.

"Two days I rested in St—'s mansion, as a little respite was highly desirable for both men and horses. The eyes of the Countess Helene began to be dangerous for me; but upon the earth the soldier has no abiding quarters. On the third morning, with a tear in my eye, I pressed St— to my breast, kissed the cheek of his wife and his sister; the latter plucked a rosebud for me as a keepsake, my trumpet sounded to horse, and away we dashed."

"When next they meet it is under different circumstances:

"He had, as we often have said, a serious engagement with the Magyars, in which they were, on both sides, at least ten or twelve thousand men in the fire. On this occasion the enemy again had a numerous and excellent light cavalry, and had the skill to employ it on ground favorable for himself, so that our infantry was repeatedly exposed to the most violent attacks, and had the greatest difficulty to ward them off.

"Two squadrons in particular, of very well organized and equipped Honveds, distinguished themselves by their furious charges on Croatian infantry battalions, and could at last not be compelled to retreat but by several discharges of grape, which made dreadful havoc in their ranks.

"The leader of this corps, a man of tall, elegant figure, in the rich dress of a magnate, mounted on a superb, spirited, gray stallion, which he managed with great dexterity, was indefatigable in always rallying his men, and leading them back against our infantry. He galloped to and fro with as much unconcern as the balls whizzing around him were but snow-balls, continually flourishing his glistening blade.

"The figure of the rider seemed to be well known to me; but I could not distinguish his features, as we were drawn up in rear of our column of infantry, at the distance of some hundred paces from him.

"My horse had escaped unburnt the fire of our infantry; when, as I have already mentioned, some guns, which had meanwhile come up, began to fire with grape. He seemed not to heed the first discharge, for I saw him, still brisk and animated as ever, galloping about at the head of his men. The second must have been directed better; for, when the smoke cleared off, I could perceive the horse and rider on the ground.

"At the same moment we received the signal for charging. The ranks of our infantry suddenly opened to let us pass through, and we advanced at full gallop upon the enemy's horse. These, at first, retired precipitately, to get beyond the range of our cannon, then rallied, and drove us back; we did the same by them; and so we went on, till at length, as it is usual in Hungary, the whole dissolved into single combats, in which man is engaged hand to hand with man.

"At the tramp of the horses, and the clank of swords, the porch-door opened, and an old man, a kind of steward, followed by servants with great lanterns, came towards us, asking who we were, and what was our errand. I replied that I was an officer of the Emperor and King, belonging to the army of the Ban; and requested, in the first place, to be conducted to the master of the mansion. The man obeyed, though with some reluctance, and led me into a spacious hall, which, by the dim light of a lamp, appeared to be a sort of ancestral hall. Large pictures were hung upon the walls, and between them swords, muskets, old armor, and arms of all kinds.

"It was nearly dark, when, with my troop, some of whom were killed, others severely wounded, I reached the main body. Scarcely had we un saddled, and tired to death, when I was about to stretch myself by the watch-fire, fed with the ruins of houses which had been pulled down, when an infantry soldier, appointed to hospital duty, came to inform me that an officer of the insurgents, dangerously wounded and taken prisoner, having heard my name, wished to speak to me.

"We then advanced to the castle, and the

hussars were visibly affected, and thought it a pity that one so young and so

beautiful should die so early. Many of them, who had been with me on our first march through Hungary, for two days together at St—'s mansion, instantly recognized Helene, and, though she had gone through the

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